





## Religious.

## BEREAVEMENT.

"When the Lord loveth He chasteneth."—Heb. xii. 6.

"Pour out thy grief."—Ps. lxxviii. 6.

Why take away,

O Father, say,

The gift Thy tender love hath given?

Why give at all,

Thou recall

At once the treasured boon to heaven!

Speak, gracious Lord! Thy ways my heart

appal,

My heart so weak, with sorrow riven!

Thou speakest, Lord;

And as a sword

The piercing of Thy voice I hear:

And in clear tones

My conscience owns

The justice of Thy stroke severe:

Myself Thou seekst; in Thy darkest frown

The pleadings of Thy love appear.

Thou same art Thou

Whether Thou sow

Or watchful care Thy fruits to reap:

To bless my store,

Or make me poor,

In equal love thou work'st deep:

Startling my soul with righteous chastening

ere

When careless on Thy care I sleep.

Onr living Head

Himself "was dead;"

We follow Him, and we must die:

Death? nay, 'tis birth,

Ev'n here on earth

To lay the rags of nature by,

And one with Christ, and dead to sin, go forth

New-erled in light and liberty.

To babblings vain

O lips profane,

To vaunted life which is not Thine,

To any life

With Thine at strife

Now let me die, O King Divine!

Faithful Thy wounds though keen the prun-

ing-knife

By them new life and health are mine.

To cleanse my soul

To make it whole,

My father smite and do not spare:

Both gold require

Refining fire,

And shall not faith the furnace share?

Yes, though Thou dash to shreds my heart's

desire,

Great Sculptor, I Thy strokes will bear!

Then take Thy way!

It might not stay,

That boon Thy tender love had given:

All-wise in all

Thou hast recall

Thy gift, 'tis love my heart hath given.

No longer Thy dark ways my heart appal,

I read them in the light of Heaven.

Sunday Magazine.

For the Observer and Commonwealth.

THE SABBATH A PRIVILEGE.

ONLY yesterday I heard a minister

saying that it is hard to impose a rigorous

rule of Sabbath observance upon

young converts. I replied in substance

that it is also hard, very hard for a

minister to deprive his people of the

privilege of a well kept Sabbath, by en-

couraging them to labor on that day.

The Sabbath is a type of our rest in

Heaven. Read the fourth chapter of

Hebrews, and see how the apostle in

speaking of heaven and the heavenly

rest, illustrates it from the Sabbath,

and how in the ninth verse he calls

heaven a "keeping of a Sabbath." See

the Greek or the marginal reading.

Note again how the twentieth chapter

of Exodus connects the Sabbath with

the heavenly rest of God. Remember

the Sabbath day, . . . for in six days

the Lord made heaven and earth and

rested the seventh day." Again, in the

fifth chapter of Deuteronomy, the Sab-

bath is commanded as commemorative

of the deliverance of the Israelites from

the bondage of Egypt. Their deliver-

ance from Egypt was their entrance into

Canaan, another type of the heavenly

rest. So that in these three instances,

the earthly Sabbath is spoken of as if

it were emblematic of our rest in heav-

en.

On the other hand painful toil is the

punishment of sin. "In the sweat of

thy face shalt thou eat bread," was the

curse upon Adam. He, then, that un-

necessarily toils upon the Sabbath is

polluting the God-given type of heaven,

with the hell-born curse of sin. He

that imposes unnecessary labor upon his

servant, or that urges unnecessary toil

upon a convert, is staining the earthly

rest of that man with a curse. It is

not the man who vindicates the right of

God's children to an entire uninjured

Sabbath, but the man who is trying to

pollute that Sabbath by toil, who is im-

posing something hard upon his neigh-

bor.

So also with regard to worldly

thoughts and conversation on our Sab-

bath. Heaven is a place where we

shall be privileged to constant commun-

ion with our Maker. Is it not an

honor to be admitted to the communion

of the King of kings? And our Sab-

bath employments typify our heavenly

employments. But he who engages his

neighbor in conversation and in thoughts

on worldly affairs upon the Sabbath, is

cheating that neighbor out of his

privilege of undisturbed communion

with God.

It is true that we all kept

involves sacrifices—the sacrifice of

earthly pleasures. But this also is our

privilege to share the sufferings of Christ

—that we may also share His glory.

"If we suffer with Christ, we shall

also reign with Him." A well kept

Sabbath does involve the denial of

earthly pleasures, but it also involves

the enjoyment of infinitely greater

heavenly pleasures.

The Sabbath was made for man. He

who takes away my Sabbath, robs me

of that which God gave me.

E.

For the Observer and Commonwealth.

## WHERE HELL IS?

"I wish to ask you a question," said

Mr. Sharp to our young minister as he

met him in the street, "I am anxious to

know where hell is. The Bible I have

read, geographies, histories and other

books, and I can't find out where it is

exactly?"

The young minister, placing his hand

on his shoulder, and looking earnestly

into his eyes, replied encouragingly,

"My dear sir, don't be discouraged, I

am sure you'll find out after a while.

As for myself, I have made no inquir-

ies, and really don't wish to know 'where

hell is.' About heaven I have thought

and read and studied a great deal. I

wish to make that my home, and by the

help of the Lord I will. Ask me about

heaven and I can talk—I don't know

where hell is, and you had better not

find out."

"I had better not ask him any more

such questions," said the man. So

I thought, and I had some other

thoughts.

MEMOR.

For the Observer and Commonwealth.

## GOD'S RELATIONS TO US.

"I have a mighty faith in God," said

old Mr. — with a strong emphasis.

"What do you think of that," en-

quired a young man who was standing

near! "He is fearfully profane, pays

no regard to the Lord's Day, never prays,

frequently gets drunk and boasts of his

faith."

"He thinks himself sincere," our

minister replied; "but his religious

creed is very simple, and he lives up to

it. He looks upon God as the great

being whose business is to take care of

people like him, to make them happy

here and hereafter, and he has all con-

fidence that he will do so. I sometimes

think he is not alone in his faith, and

that others believe that God is only a

great agent of theirs—a banker—com-

mission merchant, no matter about the

name, for them, and that he will do his

duty in the case. The practical part of

their religion, so far as we can learn, is

to do as they please."

For the Observer and Commonwealth.

## A POPULAR PREACHER'S BELIEF.

Speaking of the most popular preach-

er in America, one asked, "What is his

faith?"

"It is strange," said the Rev. Old

Growl, who was present, "that no one

knows. We have all read some of his

sermons, and thousands have heard him

preach. I do not say that he is a Unitar-

ian, then he would be a heretic, and

were I a Unitarian, no sermon of per-

haps twenty that I have read, would

displease me. I do not insinuate that

he is a Universalist; that would be a

slander. I wish I knew that he were

a Methodist, a thirty-nine article Epis-

copalian, or a Presbyterian in his doc-

trine; is he something? What is he?

Some one knows or ought to know. His

sermons seem to indicate that, like a

few others, he has a mighty faith in

himself. If this be true, it is well that

one thing is clear about his faith. Let

him use a gospel trumpet sending forth

a clear sound, and we will all love him."

I do not relish my reply, and am ready

to accept one that is better. Give me

one.

For the Observer and Commonwealth.

## EVANGELISTIC LABORS

IN WEST TENNESSEE.

MESSRS. EDITORS: Sickened in my

family called me from my field of labor

a month ago, but a kind Providence has

permitted me to return, and until the

meeting of Synod I shall labor within

the bounds of the Presbytery of Mem-

phis. I have been preaching at this

place since Friday night, and will preach

again to-night. The church is awake

—the congregations have been good,

paying devout and solemn attention to

the preached Word. They are deeply

interested in securing a pastor. May

the Great Head of the Church soon di-

rect them to a man after His own heart.

Their Sabbath school and prayer meet-

ings have been regularly kept up, and

now there are encouraging evidences of

the presence of the Spirit of God among

them.

I publish the following appoint-

ments which will take me up to the

meeting of Synod:

Somerville, fourth Sabbath in August;

Bellamy, first Sabbath in September; Aldle-

ton, second Sabbath in September; Ham-

am, third Sabbath in September; Old Rehoboth,

fourth Sabbath in September; Bethesda, first

Sabbath in October; Salem, second Sabbath

in October.

H. C. BROWN,

Evangelist to the Synod of Memphis.

BOLIVAR, TENN., AUG. 22, 1870.

For the Observer and Commonwealth.

## STATED SUPPLIES.

Is what has usually been denomina-

ted the Stated Supply in the Presby-

terian Church, unscriptural, unconsti-

tutional and tending to evil? A move-

ment to support the affirmative is be-

coming general in our church. I main-

tain the negative. That evils or in-

jury have arisen from a prolongation of

the relation of "Stated Supply" is

freely admitted, so likewise they have

arisen from the relation of installed

pastor. This is no argument against

either.

Our Book recognizes the minister of











# Christian Observer.

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and Richmond, Va.

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For the Observer and Commonwealth.

### COURAGE, BROTHER.

Be brave, my brother, tho' you fall;  
Keep up a cheery heart;  
They do not soon reach the goal  
Who have the fairest start.

Tho' you should fall a thousand times,  
A thousand times arise;  
Resolve again and re-resolve  
That you will reach the skies.

What matters it tho' foes deride,  
Make sport of your defeat;  
Look not around you, but look up  
Unto the mercy-seat.

A friend is there more potent far  
Than all the hosts of hell;  
Apply to him new strength to gain,  
And all will yet be well.

He never failed a humble soul,  
Whoso cry for aid arose  
Unto his ear, and never will,  
Tho' countless are their foes.

Then, brother, faint not, tho' you fall,  
And suffer sore defeat;  
Rise up! press on! the goal is near,  
And victory will be sweet.

M. T. B.

For the Observer and Commonwealth.

### NECROMANCY OR SPIRIT-RAPPING.

Necromancy is derived from the Greek word *necros*, the dead, and signifies the professed art of holding intercourse with the spirits of the dead. The art was practiced by the ancient Canaanites, who imparted it to the Israelites. Under various modifications of nomenclature to suit the changes of time, it was transmitted through succeeding generations. At the present day it prevails under the modern name of spirit-rapping.

The ancient necromancers professed to hold intercourse with the spirits of the dead by means of what was called a familiar spirit. The woman whom Saul sought at Endor was said to have a familiar spirit, and Saul said to her, "Divine unto me, by the familiar spirit, and bring him up whom I shall name unto thee." All the necromancers were said to have a familiar spirit. The authors of the Biblical narratives probably appropriated the term from the popular use of that day, though the familiar spirit appears not to have been a ritual or supernatural attendant of necromancy, but a personal quality of the necromancer.

The necromancer, by his possession of the familiar spirit, held the intercourse with the spirits of the dead. It was probably the same personal quality which, in the modern nomenclature of the spirit-rappers is expressed by the phrase of "the susceptibility of being a medium." They claim that it is a peculiarity of the natural temperament, which imparts to its possessor the power to hold this intercourse with the spirits of the dead. The prerogative and office which the ancient necromancers claimed for the personal quality which they expressed under the phrase of having a familiar spirit, and which the modern spirit-rappers express under the phrase of the susceptibility of being a medium are identical, and this identity of prerogative and office, identifies it as the same personal quality under a change of phraseology in adaptation to the changes of time. The responses in spirit-rapping uniformly harmonize with the preconceived opinions, expectations or desires of the medium or some other person in the circle of which the medium is the connecting link. In some cases this harmony may not be perceived in consequence of inattention, or inaccuracy of observation, or want of means of ascertaining it, or it may be concealed or mystified or denied by design or art; but accurate observation in every instance detects its existence, and this harmony points to the brain of the living medium, or of some other living person in the circle, of which the medium is the connecting link, as the real and only source of the responses, which are most probably conducted from that source by the same natural and physical agency which produced the phenomena of mesmerism, biology and clairvoyance. The operators in these phenomena never claimed that they were produced by the agency of spirits, or any other natural cause. They claimed that they were only different conditions, or manifestations of the same thing, produced by the natural and physical agency of animal galvanism.

Spirit rapping is only another condition or manifestation of the same thing, produced by the same natural and physical agency. Neither the spirits of the dead, nor Satan, nor the demons, nor any other spirits or supernatural cause have any agency in producing it.

If the objection to this solution be raised, that it cannot be understood how animal galvanism is capable of conducting these responses from the brain of the living operators; it may be asked, is the inability to comprehend the natural cause of an effect, a sufficient reason for ascribing it to the agency of spirits? The government of the world is administered by Divine Providence, through

the secondary agency of natural causes, which operate in accordance with uniform laws. Every effect is produced by a natural cause, whether it is comprehended or not. But the *quo modo* of all power is incomprehensible; all that is really known of any cause and effect are the events which are actually observed in the relation of invariable antecedence and consequence, as is shown in Brown's essay on Cause and Effect, and Locke's essay on Power.

Immediately after death, the souls of the righteous go to heaven, and the wicked to hell, and will not return to this world until the resurrection of the body at the end of time. Their condition and employment in the future state, renders their presence in this world, and agency in spirit-rapping, an impossibility, and the close of the canon of scripture renders all communications from the spirit world an impossibility of the same nature as the working of miracles, and all claims to such communications as incredible and unreasonable as the claims of impostors or dopes of disordered imaginations to divine inspiration. The claims of spirit-rappers to these communications involve such constructions of the Bible as to destroy its authority and teaching. They are subversive of the Bible and of the law of cause and effect; they dishonor the Bible and enlighten reason and insult God. Superstition is the ascribing to supernatural agents effects, which are produced by natural causes, and all such superstitious ascriptions involve falsehood in natural science, degrading errors in religion, and corruption of morals. The occult arts, by which superstition ascribes to supernatural agents the effects of natural causes, mislead the dupes of ignorance and disordered imaginations, are productive of multiplied evils and misery, and peculiarly susceptible of abuse by wicked and artful men and women in the shameless traffic of impositions upon credulity. These occult arts are all prohibited by the divine law as offensive to God.

"There shall not be found among you any one that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." "For all these things are an abomination unto the Lord." In compliance with the divine law when the gospel was preached at Ephesus, "many who used curious arts brought their books and burned them before all men, and they counted the price and found it fifty thousand pieces of silver."

The divine law prohibits as sin not only the practice of all these occult arts, but all tampering with them, and all consulting with familiar spirits or mediums, from superstition, curiosity, amusement, information or any other motive. The soul which turneth after such as love familiar spirits to go a whoring after them, I will even set my face against that soul and will cut him off from among his people. The numerous shipwrecks of all earthly happiness, produced by consulting mediums and fortune tellers, from idle curiosity, amusement or other motives exhibit a fearful commentary on the sin of ignorance of the divine laws against this class of sins, and of the foolhardy and reckless disregard of these divine prohibitions in the penalty so frequently and commonly incurred as the consequence of such ignorance and disregard in cases of insanity, domestic jealousy, secret suspicion and distrust of friends, false information, bitter impressions, and skeptical doubts which perplex the mind, and operate as secret poisons, all the more durable and destructive in consequence of the shame of confessing the weakness of being secretly influenced by the superstition, and yet without the ability to solve or understand the source of the artful or mysterious communication. The weakness of human nature, against which no strength of mind is proof, harmonizes with the law of that God who made man, and knows what is in man in solemn protest against the outrage perpetrated on it, or a voluntary and deliberate self-exposure to the power of temptation, and danger of being misled and imposed upon by going into the ways of sinners, and tampering with sin. The antidote and preventive of all such self-exposure is prescribed in the petition which the Lord's prayer enjoins, to be of universal and perpetual obligation from which no strength of mind is exempt—"Lead us not into temptation, but deliver us from evil."

### The Object of the Infallibility Decree.

The Berlin *Volks Zeitung* has a letter from Rome which declares that the infallibility dogma is in anticipation of the loss of the temporal power, and is to the end that the entire property of the church may be placed in the hands of the Pope, precisely as now the property of the Jesuits is vested in the General of the order. Now the property of the Roman church is vested in the various corporations, who are not always ready to sacrifice it for the public good; but the Jesuits can concentrate their means where it is most needed. With the whole property of the Roman church at his control, the Pope can indeed sway a tremendous influence, wherever he may choose to bring it to bear.

For the Observer and Commonwealth.

### MAKING SCIENCE.

A stump speaker charged his opponent with ignorance, and gave as an instance, that, in writing, he put a small / when he should have put a large one. The reply was that the first speaker had used up all the capital /'s, so that the latter could not get any, and was compelled to resort to the small letters.

If there were a mountain of ice in our vicinity in hot weather, it would, melting, absorb the heat from a distance around, and cool the atmosphere. So some men in their vanity and arrogance, seem to think that all knowledge is summed up in themselves. No one else can obtain any share in it except by their condescension; and if their high claims and lofty pretensions are not submitted to, their vanity is exasperated into malignity. Their enmity to one who will not accord to them all that they claim knows no limits.

This is, it is true, an age of great advancement in science; the world is making rapid strides in knowledge. The field of vision is vastly enlarged in the heavens and in the earth. But not everything that professes to be a new discovery, is really such; and when men of doubtful attainments, mere characters, boast of having outstripped the whole world in their discoveries, and disparage men of the highest repute in some department of knowledge, as "knowing no more about science than a cow," and when they lay down principles of science, which no one else recognizes; this itself provokes an examination of their claims.

What a man professes to teach in the shape of science, ought to rest on self-evident truths; on his own observation and experiments which others can repeat; or upon the authority of men of acknowledged eminence, to whom he can refer to support his statements. Men will not be allowed, in this age, to make science; to put forth their own bare statement that things are thus and so, with no other proof, or to say that certain facts are ascertained, when every authority in that particular department of knowledge is against them.

There is an element, chlorine, an ingredient in common salt, much used in bleaching; and as a disinfecting agent, to destroy the noxious vapors arising from the decomposition of organic matter. The question is how does chlorine accomplish this? One author says: "The experience of Guyton Morveau is sufficient evidence of its power in destroying the volatile principles given off by putrifying animal matter. It probably acts in a similar way on contagious effluvia." Another says, "these miasmata are owing to the presence of organic substances in the air, so minute, however, that chemical analysis has hitherto been unsuccessful in detecting them. Chlorine destroys these substances by taking away their hydrogen." This is the best account that can be given of the matter; but not says the dogmatist, that is not the way, but the chlorine first unites with the oxygen of the air, and then attacks the infectious matter and removes it. How does he know this in opposition to the highest authority in science? Why, he knows it, that is all, and because he knows it, everybody must believe it. He is like the man in a legislative body, that said he thought a certain measure ought to pass, because he has the honor to propose it.

It is well known that certain mineral substances are so associated in the earth, that when you find one, you may expect the other. Thus, the diamond in Brazil is found in connection with a kind of laminated granular quartz, called a columbite. This occurs in the Ural mountains, and diamonds are found in it there. It is abundant in North Carolina, and in Georgia. At least the flexible sandstone of these States is an allied rock of a finer texture; and some diamonds have been in North Carolina. "But no!" says the scientist, "it is a singular fact that where you find mica, (commonly called ising-glass) you may expect the diamond," but this is one of the most common ingredients of granite rock; and if it is an indication of diamonds they ought to be found in all granite regions.

Chalk, such as we use for marking, forms large beds in Europe, known as the chalk formation; but though we have an analogous formation in this country, yet the true chalk, and the gun-flint imbedded in it, are not found in America. Dana says, "it has not been found in the United States." Hitchcock says, "in this country chalk is wanting." Emmons says, "No true chalk is found in the United States." "No," says the charlatan "there is plenty of chalk in one of the Southern States."

Every kind of substance is distinguished by certain qualities that are unalterable. A certain kind of iron ore exhibits magnetic properties, in addition to others that constitute it iron ore. But here is another specimen to all appearance the same substance, but destitute of the magnetism. It will not attract a particle of iron, more than a piece of wood. We say it is not a magnet. "But," says the very learned

man, "it is a magnet notwithstanding." He cannot make it exhibit the property of a magnet, but asserts that it has it. We have his *ipse dixit* and nothing more. Such men subject themselves to ridicule, when they mingle with men of intelligence.

The Bible tells us that God created all things in six days, and rested on the seventh day; all His works were finished from the foundation of the world. But, says some very learned man, new matter is created on the earth continually. We know that the same matter is undergoing a ceaseless change, but how can any man show that God is now every day going on with the work of creation, we wait in vain for any man to show.

For the Observer and Commonwealth.

### THE BEAUTIFUL RAIN.

BY MRS. M. J. HILL.

How it ran down the hillside, the beautiful rain!

How it kissed the parched lips, of the meadow and plain;

How it sang on the housetops, its jubilant song;

The rain, the bright rain, we had sighed for so long!

Oh it came down in torrents so cool and so bright,

And the earth drank it up, with green growing delight,

Then dashed it and slashed it, in beautiful play,

The rain we had sighed for, so many a day.

Oh, the heavens were opened, that seemed to be brass,

And the earth's fiery oven was changed to cool grass,

And the trees of the forest, were dripping once more,

With the rain for whose coming, our hearts had been sore.

The flowers had all languished, for lack of the rain,

And withered and dry, was the grass of the plain;

And the hope of the husbandmen, died in dismay,

When the beautiful rain came not, day after day.

Not utterly left, as our desert had been;

Not utterly left, with our wants and our sin;

The God of all mercy, has blest us again,

With the swift falling shower, the beautiful rain.

BELLEWOOD, Aug. 15th.

### A CHINAMAN'S VIEW OF WASHINGTON.

Shanghai, China. A Chinese official of considerable intelligence, was, in 1848, the author of a work entitled *A General Survey of Maritime Countries*, in which he gave an account of the colonization of America and the war of Independence. The character of Washington is thus impressed upon him very deeply, and in giving a succinct history of the campaigns, he wrote the following eloquent tribute to his character.

"When Washington had established the Government on a firm foundation, he disbanded the army and desired to return to the pursuit of husbandry, but the people would not consent to it, and pressed upon him the office of Chief Magistrate. In an address to Congress Washington said: 'To obtain a kingdom for one's self, to transmit it to posterity, were a criminal ambition. Integrity should distinguish those who are to be elevated to this position in the nation.' Surely Washington was an extraordinary man. His successes as a soldier were more rapid than those of Shing and Kwang, and in personal courage he was superior to Tsao-pi and Liu-Pang. With the two edged sword (of Justice) he established tranquility of country over an area of several thousand miles. He refused to receive pecuniary recompense. He labored to rear an elective system of government. Patriotism like this is to be commended under the whole heavens. Truly it reminds us of our own three great ancient dynasties! In administering the government, he fostered virtue, he avoided war, and he succeeded in making his country superior to all other nations. I have seen his portrait. His countenance exhibits great mental power. Who must not concede to him the character of an extraordinary man?"

For the offense, against the Chinese government, of praising a person of the West, whose people were thought to be the fountain of all evil, Sen-Ki-yu was degraded and deprived of his office. With the succession of the present Emperor to the throne, however, he was restored to an important position in the national council, and, in 1867, by an imperial decree, was placed at the head of the "Institution for Giving Instruction in the Arts and Science of the West," established at Peking.

Soon after this appointment, President Johnson sent the old man—for he was seventy years of age—a picture of Washington. In his written reply to Mr. Johnson, he soon receipt of the picture, and said: "Among the

land, I think that Washington stands first, for his surprising capacity. He founded and planned its enduring institutions as a pattern for all ages, and his merit makes him a perfect link to connect the great men of antiquity with those who will come in all time, so that his name will surely be honored by mankind through all ages."

### The Infallibility Dogma Satirized.

The Pope's proclamation of infallibility has thus far made an impression which is itself a curious commentary on the dogma. In a word, everybody laughs at it. An illustrated paper presents a pictorial view of the situation which exactly represents the popular feeling. The Pope is seated across the branch of a tree, which stands for the nineteenth century. He is complacently engaged in sawing off the branch from the trunk, so that he may have the satisfaction of tumbling back into the horrors of the Dark Ages. We have already heard that the promulgation of the dogma is ridiculed in Spain. We now learn that H. Martin has written a long article in the *Siecle* to prove that it is the duty of France to break with Rome, on the ground that the pretensions of the Pope are fatal to the liberties of the Gallican Church. This is not encouraging for the supporters of the Holy Father. Perhaps before the war is over it will be quite unnecessary for France to "break with Rome."

### THE POPE AND HIS FRIENDS.

Our friend, the New York *Tablet*, has a hard time of it. This first Council of the Vatican, with its silly declaration about the Pope's infallibility, puts the sons of the Church to their wits' end. We admit freely that the *Tablet* has excellent ability to defend any cause that he undertakes; but this thing of the Pope's infallibility is really a little too much.

As the successor of Peter, quoth the Council, the Pope is infallible. This indefectibility is guaranteed to him by the promise of Christ to Peter, the first Pope.

Now the *Tablet* knows right well, it is after all very doubtful whether Peter was ever at Rome at all. We incline to the opinion that he was, seeing that he dates his epistle from *Babylon*, and there is much use of the mystic *Babylon* in the apocalypse, where the reference to Rome is very marked, and where the predicates will not apply to Pagan Rome at all. But suppose Peter was at Rome, and that he was pastor of the Roman Church; what of it? Was he infallible? If he was, he gave no evidence that such was the case. In fact, we are sorry to have to say, in that matter about the Jews, for which Paul reproved him, the blessed apostle behaved very badly. He not only mistook the doctrine in the case, but there was a little dissembling, as those of the faithful know who are permitted to read the Scriptures.

The successor of Peter! Very good. Only Peter had no successor. All this about the succession is an excellent device, but the apostolic office ceased by its own limitation and essence, with the death of the first incombents. They were appointed as witnesses of the Lord's resurrection. They were all men who could say with truth that they had seen the Lord Jesus in the body after his resurrection from the dead. Therefore, the apostles had no successors, and all this claim which the Pope puts forth about his relation to St. Peter is absurd. Besides, if the Pope is the successor of Peter, he must be an apostle himself. Then if Pius IX. is an apostle, what sign does he show that this is the fact? Paul tells us 'that he gave full proof of his appointment to that office, and it would be well if the Pope would do as much. The Council should have looked after this matter before it published its decree.

Leaving out of view the qualifications of Pius IX., who is said to be a very estimable and venerable gentleman, and we do not question that, we are greatly troubled in view of some of the so-called successors of Peter, who have lived and reigned before Pius IX. took the chair, or the throne. Think of Peter's throne!

Some of these successors have been very indifferent characters. Many of them were heretics. Liberius, for example, John XXIII., etc. We suppose they were infallible heretics.

The *Tablet* says the Pope's infallibility in matters of faith is no more hard to be believed than the inspiration of the apostles.

No one doubts that the Lord can inspire when he will. That is not the question; but did He inspire these heretics, who are successors of St. Peter? If they were infallible, how came they to fall into the grievous errors and to make shipwreck of the faith? These doubts trouble us. If it is true that the Pope is infallible, we would like to believe it. The Council says so; but the Council,

Avoid Bad Habits.—Every opportunity should be improved for the destruction of weeds before they go to seed. A single stroke will destroy a weed, and the seed will produce seed for humankind.

### THE ASTRONOMY OF JOB.

Every one is acquainted with the story of Galileo. It is a dark scene in the page of history. We are now about to repeat the account. Our object is simply to bring out a new point in Biblical criticism, which recalls Galileo to mind. When the ecclesiastical tribunal in 1633, condemned the Italian astronomer for maintaining propositions in regard to the revolution of the earth, "philosophically false, erroneous in faith and expressly contrary to Holy Scripture," and triumphantly pointed to the command of Joshua, "Sun, stand thou still upon Gibeon; and thou, Moon, in the Valley of Ajalon; and the Sun stood still, and the Moon stayed," the churchmen thought that the Ptolemaic system was as incontrovertible as the Aristotelian philosophy, and that both were in entire accordance with the Scripture.

They had been years before amazed and enraged by the letter of Galileo to the Abbe Castelli, written to prove that the Scriptures were not intended to teach us science and philosophy, and that it was equally difficult to reconcile the Ptolemaic and Copernican systems with expressions in the Bible. They little thought, however, that there was a passage of Scripture, written more than two hundred years before Joshua crossed the Jordan in which the doctrine of the revolution of the earth upon its axis, taught by Galileo, is fully affirmed. Yet such is the case; and, had their eminences been as good Hebrewists as they were priests and inquisitors, they would have known that the Lord, when He answered Job out of the storm, had distinctly declared it, and would not have "darkened counsel by words, without knowledge."

A few years since the Rev. Carteret Priault Carey, Incomben of St. Johns, Guernsey, published a "Translation of the Book of Job." It is in blank verse, amply illustrated by critical notes, and a commentary. The work is but little known in this country, though it possesses great merit. We extract the following lines from the thirty-eighth chapter. They begin with the twelfth verse, a well-known passage in the English Bible:

"Hast thou, since thy days, commanded the morning,  
And caused the day-spring to know its place—  
To take hold of the wings of the earth  
That the wicked might be shaken out of it?  
It turneth round like a seal of the clay,  
And things stand out as though in dress."

An examination of the original will satisfy any one moderately acquainted with Hebrew, that Mr. Carey is correct. The words will not bear the rendering given them in the Anglican version. A verbal critique would be out of place here. The translation alludes to the turning round of the earth like a seal of clay. Both in Assyria and Egypt these clay seals are found. They are made in the form of a wheel, and have their designs wrought in relief upon the tire, and when used, were rolled over the soft wax or whatever was intended to take the impression. Thus the "objects" or designs, "stand out," and as the seal rolls round, the revolution of the earth is declared and illustrated, and one remarkable agreement between science and scripture is established conclusively.

In Galileo's time, had not a knowledge of Hebrew been limited to very few, and had not the ecclesiastics of that day, like too many of the clergy of our own time, contented themselves with such acquaintance with the Holy Writ, as may be obtained from versions, there would not have been enacted that dark scene which affords, in the punishment and retraction of Galileo, so triumphant an exhibition of the wickedness and weakness of man.

### A ROYAL LADY HARD AT WORK.

Close to Jerusalem I saw two Arabs and a woman building a rough wall along the road. There was an air of intelligence about the woman's face not in accordance with her occupation, apparel or soiled hands. The impression was confirmed by conversing with her, and I was astonished to think that she could not gain a living by some higher occupation than building a wall.

"Would she be kind enough to write her name for me?"

"Yes. Would I walk into her house? It was close by."

"I did not like to take her from her work."

"Oh, she had plenty of time." We entered a neat cottage, plainly furnished and well supplied with books. I was now more surprised than ever. She produced a large book and asked me to write my name.

I glanced over the passages and saw French Counts, German Barons, Russian Princes, Irish and English Lords and dukes, and Francis Joseph, Emperor of Austria. She wrote her name on a card, the "Princess de la four d'Auvergne." She obtained a grant from the Sultan of the piece of ground whereon Christ taught the Lord's prayer, and is erecting a temple on it at her own expense, which will contain this prayer in every language. She has already expended over two hundred thousand francs.—*Cor. San Francisco paper.*

When a man is not liked, whatever he does is amiss.







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